

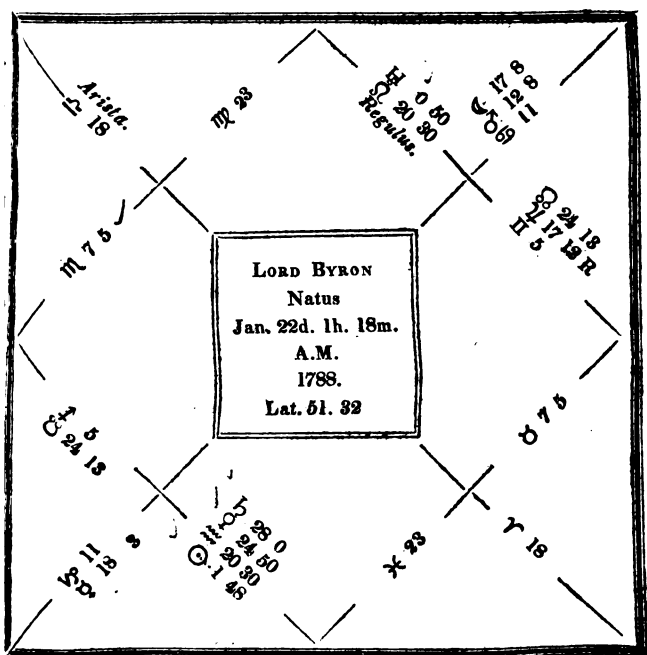
THE
SPIRIT OF PARTRIDGE;
 OR, THE
ASTROLOGER'S POCKET COMPANION,
 AND
GENERAL MAGAZINE.

No. 2.]

SATURDAY.

[PRICE 4d.

NATIVITY OF THE RIGHT HON. LORD BYRON.



PLANETS' LATITUDE.

N. 0 40 | S. 1 26 | S. 0 23 | N. 4 7 | S. 1 34 | N. 1 7 | S. 1 45

TO THE EDITOR.

SIR,

I have read with considerable satisfaction, the First Number of your Scientific Miscellany; and wishing to advance the sublime science of the stars, by every means that may come within the latitude of my abilities, I have sent for your inspection the horoscope of the late celebrated poet, Lord Byron, together with a few remarks thereon, which I hope will meet the approbation of your numerous readers, as they are in strict consonance with the purest principles of Sidereal Philosophy.

I remain Sir,

AN ASTROLOGER.

REMARKS ON THE NATIVITY OF LORD BYRON.

There is a name that will survive
 Royalty's monumental stone,
 And, long as history can give
 Deserv'd renown, must deathless live;
 BYRON, it is thine own.

The time of birth of this truly noble and most illustrious poet, was given me by Mr. *I. V.*, the celebrated artist, and amateur in Occult Science; who obtained it some years since, from an authentic source; so that there can be no doubt of its correctness. And certainly, its perfect agreement, with the principal known events of his life, exhibits a most remarkable proof of the truth of Astrology.

The extraordinary mental qualifications which the native possessed, are most amply demonstrated, by the positions and configurations, of the Moon and Mercury. The latter planet, is the principal ruler of the intellectual faculties, and being free from the affliction of the solar rays, in the moveable and tropical sign, Capricorn; oriental, and approaching a sextile of the ascendant, by which means he may be said to be in a *glorious position*, contributes, according to the quadripartite of Ptolemy, to render the mind "clever, sensible, capable of great learning, inventive, expert, logical, studious of nature, speculative, of good genius, emulous, benevolent, skilful in argument, accurate in conjecture, and adapted to science and mystery."* The page also adds, "tractable;" but Mercury being in opposition to the Moon and Mars, instead of tractability, gives an hatred of controul; inspires the native with the most lofty ideas, and aspiring sentiments; gives him originality, and eccentricity, with a firmness of mind almost inclining to obstinacy; and which made this illustrious native such an enemy to the track of custom, for which he was so remarkable, and which contributed to form that lofty genius (which alike, rode in the whirlwind, or sparkled in the sun-beam.)

The disposition and rational faculties, are no less plainly described by the position of the Moon, in conjunction with Mars; likewise, in a tropical and cardinal sign; wherein she is powerful. While Mars is nearly in exact mundane trine to the ascendant. These positions laid the foundation from the moment of his existence, of that peculiarity of disposition; that keen and cutting vein of satire; that caustic and pointed wit; that quick, enterprising and daring mind; that extraordinary development of energies,

* Vide Ptolemy's Tetrabiblos, page 167. (Edition of 1892, by J. M. Ashmand.)

passions and eccentricities; and that exquisite taste, talent and sensibility, for which he stood unrivalled. But at the same time, that this position of the heavenly bodies gave sentiments of the most perfect heroism and invincible courage; it is to be regretted, that it inclined the temper to be both hasty and irascible, on the slightest occasion, and to increase the violence of the most powerful passions !

Mercury, it will be observed, is alone, in the sign of the winter tropic, and in semiquartile to Saturn; which may account for the solitary gloom that so frequently overshadowed his path through life; as well as for that melancholy sadness, which tinged some of his brightest ideas, and which actually seems to have embittered the latest hours of his existence !

It will be evidently remarked, as curious, and worthy of attention, that neither Mercury nor the Moon, have any perfect aspect to Jupiter (for although Mercury is approaching a biquintile of that planet, the aspect is too far off to operate decidedly.) May not this account for the detestation in which the illustrious native held the religious cant of the day, and which brought upon him much obloquy from a depraved and hireling Aristocracy? It will be remembered by the student, that in Astrology, Jupiter always has signification of religious and clerical matters.

Thus it will be observed, from a combined view of the above testimonies, judged according to the established and experimental rules of the Astral Science, that the nativity plainly demonstrates the illustrious subject thereof, to have been endowed with the most extraordinary and stupendous intellects, with a genius and imagination, as far surpassing the common run of poets, as the refulgent rays of the meridian Sun surpasses the feeble twinkling of the smallest star that arises in our horizon ! Neither is it a trifling proof of the truth of ASTROLOGY, that his geniture should so plainly demonstrate that he was "born a poet."

OPUS REFORMATUM;

OR, A

TREATISE OF ASTROLOGY:

In which the Common Errors of that Art, are Modestly Exposed
and Rejected.

With an ESSAY towards the Reviving the True and Ancient
Method laid down for our Direction by the GREAT PTO-
LEMY; and more agreeable to the Principles of Motion and
Nature, than that commonly Practised and Taught.

IN TWO PARTS,

By JOHN PARTRIDGE,

Physician to her Majesty, Queen Mary II., and Student in
Astrology.

Post Nubila Phæbus.

LONDON.—MDCXCIII.

EXTRACT I.

(*VERBATIM.*)

I shall not enter into an argumental contest about the art of Astrology in general, but leave that work for the more florid pens to discuss. Neither will I at this time undertake to demonstrate the motion by which Directions are made, nor the principles of this Art,* nor yet those things that we call causes Astrological, they being not only intended, but also more proper for another

* But this part of the Science will be fully taught and familiarly explained in the course of the Work.—Ed.

treatise; I having designed here to shew some of those visible (I had almost said palpable) absurdities, that some of the greatest professors, not only of our own Nation, but others also, may justly be accused of: Now, if Directions, those things that we call causes of Accidents in the life of Man, do really produce an effect at any time, then must they certainly at all times give something proportional to their natures, and the adjuncts that do attend them; or else some rules of exceptions laid down, by which we may judge and distinguish when they will or when they will not answer the Rules given us by our Authors on the effects of Directions. I know very well, that the same Direction shall not have the same effect at one time that it hath at another; and I think I know the reason why; but yet there shall be an effect, and such a one too, as shall be agreeable to its own nature, and part of Heaven. And to this purpose *Guido Bonatus*, speaking of things of this kind, says, *Causa enim perfecta, perfectum inducit Effectum*: Which is indeed really true, not only in this of Astrology, but also in all other Philosophick matters in nature. For if we own a thing to be the real cause of any other thing, at one time, when perhaps it shall be twenty times afterwards without the least shew of an effect, is to tell the world in plain terms, that we neither know nor understand what we mean ourselves; or else by reason of our ignorance we are not able to distinguish between a cause and an effect, according to our own principles in that Art which we pretend to; which gives our adversaries just cause to say, *Aut enim Astrologi non Intelligunt, aut si Intelligunt graviter Errant*.

For I am perswaded, if the Astrologers, or such as are so esteemed, were asked, how many of those Directions, that they call mortal ones, have in divers nativities passed over without giving death, or any disease to the injury of the body; they

would be apt to confess, as many of them have missed as hit, and yet they are very well satisfied with their method, and go on as confidently, as if they had never found either error or disappointment, as you shall find that further *examined* and *proved* throughout this treatise; for I have made choice of this subject, as the properest I could pitch upon to bring me readily to the point in hand, that is, to expose these *fooleries* and *absurdities*, which I find not in *one*, but most of our authors: Nay, our *enemies* too are not without their *absurdities*, as we may see by *Heminga*, in the Nativity of Pope *Paul* the Third, page 92, wherein among the rest of his objections, he tells us of some reputed dangerous Directions that the Pope had passed, and yet did no injury to his Life; and one of these he mentions, was the *Ascendant* to his own *Square*, *A very learned objection!* And I think no ways likely to give any thing *good* or *bad*, and therefore much less *Death*; but I do not so much blame *Heminga*, (tho' a very learned man and well read in the art of Astrology) as I do *Ceresarius* of *Mantua*, who wrote the predictions that *Heminga* carps at, in which he hath these words, D, V, R, *graviter se habebit cum magno Vitæ discrimine que dies erit 4 vel 5 Maii, 1549, ex directione Horoscopi ad suum trinum qui pro quadrato habetur, eo quia est in signis brevium Ascensionum.* I must needs say, it is a very odd sort of Astrology to my ears, to hear them talk of the Ascendant to its own Trine, and this by so eminent a man as *Paris Ceresarius* was; and what is yet more strange, that he should from hence predict danger of Death. And besides, we find the same thing printed in *Cardan* about this Pope's Nativity, where he takes some little notice about those Directions, but says not one word about the *Ascendant* to his own *Trine*, which makes me doubt whether he did not countenance that opinion also. Now, pray let me ask any

man what can be expected from such like directions as these? and whether the *Sextiles*, *Squares* and *Trines* of the *Dragons Head* and *Tail*, are not as proper and effectual as these are? For tho' I do allow that there are such points, as *Sextiles*, *Squares*, and *Trines* to the *Ascendants' Midheaven*, &c. taken in *Mundo*, or at least wise in their imaginary way in the *Zodiack*; yet what is there to irradiate those points or parts of the *Heavens*? for the *Ascendant* and *Tenth* can emit no *rays*, and therefore can give no *power* to the other parts of *Heaven* to become serviceable after this manner as they pretend to; therefore I say, if these *points* were ever fit for the use here pretended, they must be ever so in some measure, more or less; but in all my *Practice* I could never find it; and I am sure there is no ground nor reason to believe it, let them say what they will; yet by these and such like ways, young *Students* are seduced and led by the nose with those *Tongs* of authority. And therefore let this serve for an instance in general, that there are methods used, which are both *vain* and *improbable*; for every *cause* must have its *effect*, or else it is no *cause*.

To these I might add those directions that are so often made use of in all *Nativities*, and with as little success as these are, as will appear by what follows, so far as it concerns this *Nativity* I am about to handle. For if we allow those reasons there alledged to be true, then shall we find abundance of *Nativities* to be above the order of *Nature*, and reach of the *Stars*, or else the *Stars* have done their duty negligently and by halves, when we shall find so many people have escaped the *Ascendant* to the *Squares* and *Oppositions* of *Saturn* and *Mars*, and this poor *Gentleman* fall by it, which is indeed a perfect piece of *Impossibility*, if the rules of the best *Masters* of it are true, and the *Experience* of those that have tried them, the same. Now to satisfy you yet

further, that their Directions for Sickness, Death, and other Accidents, are generally vain and impertinent, and that there are very few, if any of them, that are really settled in their own judgment and opinion, how to determine those things according to Rule and regular method; do but carry a Nativity of any person that is dead, to any of them, and desire the Reason of his Death Astrologically, they shall immediately give you some sham story or other, either the Moon to the square or opposition of *Jupiter* and *Venus* Rulers of the Eighth House, the Ascendant to the *Dragons-Tail*, or to the *Antiscion* of some ill natured Star; nay, they shall assign you some Direction to the Ascendant to Kill, when the Sun and Moon are both in Aphetical places; or else Directions to the Sun or Moon, placed in the Third, Fourth, or Fifth Houses under the Earth, which are indeed neither agreeable to *Reason*, *Nature*, nor their own Rules published from their own hands: For do they not tell you long Stories of the Sun, Moon, and Ascendant, (and some of the Midheaven) being *givers of Life*? And did you ever know them keep to the use of them, unless it was to serve a turn when nothing else would do?—Which is plain to me, that they do not understand their own Rules, or else they do not believe them. To my knowledge, there was (as in the case of the Protector) a Figure of *Charles* the Second's Birth generally agreed on, and believed by all those that professed Astrology, and by which a certain person did predict his Death in 1685, and by which Figure they all said he would live to seventy Years of Age; but since his Death, you may go to twenty of them, and perhaps every one of them shew you a different Figure, and assign different causes for his Death; they being as much confounded about that Prince's Nativity and Death, as ever they were about the Protectors. Of these, and such like stories as these are, I could give you a great number, which will serve for no other use but to shew you, that

Ignorance becomes *Powerful*, when it grows *Popular* and *General*, at which time it is usually guarded by *Impudence* and *Error*, and by their assistance it commonly takes *Truth* by the beard. I shall now conclude these things with this Axiom.

That every Cause must have a certain Effect; and by that Rule, any Direction that hath Power to kill at one time, hath at another, or else a good substantial Rule to shew reason to the contrary.

(To be continued.)



AN INTRODUCTION TO ASTRONOMY.

ACCORDING to our promise, we shall now give our Readers a short, but comprehensive Introduction to Astronomy.

Astronomy is that science which teaches the knowledge of the heavenly bodies, with respect to their Magnitudes, Distances, Motions, &c. thence arising. That this science is very ancient is not to be doubted, since it was known to the Chaldeans two thousand years before Babylon was taken by Alexander the Great. The clearness of their hemisphere first prompted them to make observations, and continual practice improved them. From the Chaldeans the science travelled into Egypt; Pythagoras, a Greek philosopher, who flourished about 500 years before Christ, went thither to be instructed therein, where he soon gained a knowledge of the true system of the universe, which, on his return, he taught in Greece and Italy, and from whose name it gained the appellation of the *Pythagorean System*. In this system the Sun is supposed to be at rest in the centre of the planetary system, and the Earth to be carried round him annually, in an orbit between Venus and Mars. As this is the most ancient system of any, so it is embraced by the most skilful Astronomers, and has the concurrent testimony of the best observations to support it. Indeed it is found impossible to give a consistent account of the heavenly motions in any other way. This

system, however, was so extremely opposite to all the prejudices of sense and opinion at that time, that it never made any great progress, or was it ever widely spread in the ancient world. And after the death of Pythagoras, the science fell into great neglect, and almost all the Babylonian observations were lost, and gave way to the prevailing false opinion of Ptolemy, which supposes the Earth to be at rest, and in the centre, and the heavens to revolve about it from East to West in 24 hours, (as this seemed to correspond with the sensible appearances of the celestial motions) carrying with them the Sun, Planets, and fixed Stars, each in their respective spheres. Next above the Earth is the Moon, then the planet Mercury, next Venus, and then the Sun; next above him Mars, then Jupiter, and next Saturn; over which are placed the two chrySTALLINE spheres, and lastly the *Primum Mobile*, supposed to be the first heaven, and that which gives motion to all the spheres. But this system is now very justly exploded, there being not even a demonstration wanting to confute it.

The Saracens on conquering Egypt, brought it into Africa and Spain. By this means the science was restored to Europe, and began to improve very considerably. Alphonso, King of Castile, enriched it with the Alphonsine Tables, the composing of which cost 400,000 crowns. In this state was Astronomy, when Copernicus, a native of Poland, a bold and original genius, adopted the Pythagorean System, and published it to the world about the year 1530. This doctrine had been so long in obscurity, that the restorer of it was considered as the inventor, and was therefore called the *Copernican System*. Europe, however, was still immersed in ignorance, and the general ideas of the world were not able to keep pace with those of a refined philosophy. This occasioned Copernicus to have few abettors, but many opponents. Indeed, had he not have died soon after the

printing of his Astronomical works, it is likely he would have been persecuted by the stupid fanatics of the times, (as poor Galileo was afterwards for adopting and defending the same,) who looked upon it as a most dangerous heresy, for maintaining the motion of the Earth about the Sun, as being contrary to Scriptural doctrine, not considering that the Scripture ought to be the rule of our faith, and not the standard of physical truths. Tycho Brahe, a nobleman of Denmark, sensible of the defects of the Ptolemaic System, but unwilling to acknowledge the motion of the Earth, endeavoured to establish a system of his own, but as this proved to be still more absurd than that of Ptolemy it was soon exploded, and gave way to the Copernican System, which has been so demonstrably confirmed and established by the great Sir Isaac Newton, that it is never likely to meet with any plausible opposition in future.

This system consists of the Sun, with eleven Primary Planets, and eighteen Satellites, Moons, or *Secondary Planets*; the Earth has *one* Satellite, Jupiter *four*, Saturn *seven*, and Herschel *six*. Also several Comets, of which the number is not yet known. The fixed stars are to be considered as at an immense distance, and beyond the bounds of our system. I shall now begin to treat of the Sun, and then proceed regularly from the Planet whose orbit is next to him, to that which is most remote from this luminary of our system.

OF THE SUN.

The Sun (is that prodigious large body of heat and light, and whose presence constitutes day,) is placed near the common centre, or rather in the lower focus of the orbits of all the Planets and Comets; he turns on his axis in 25 days, 14 hours, 4 min. as is found by observing the spots on his surface, which

first make their appearance on the eastern extremity, and then by degrees comes forward towards the middle, and so pass on till they reach the western edge, and then disappear. From which observation, the time he takes to revolve on his axis is thus found—the mean motion of the Earth in 27 days, 12 hours, 20 min. is 27 deg. 7 min. 8 sec., hence 360 deg. added to 27 deg. 7 min. 8 sec. equal to 387 deg. 7 min. 8 sec. Therefore, by the rule of proportion, as 387 deg. 7 min. 8 sec. is to 27 days, 12 hours, 20 min., so is 360 deg. equal to 25 days, 14 hours, 4 min. the time of rotation as was stated above. The Sun's apparent diameter being sensibly shorter in December than in June, as is agreed from a number of observations, the Sun must be proportionably nearer to the Earth in winter than in summer, for the apparent magnitude of a distant body diminishes as the distance increases, this is also confirmed by the Earth's moving swifter in December than it doth in June. For since, as Sir Isaac Newton hath demonstrated by a line drawn to the Sun, the Earth always describes equal areas in equal times, consequently whenever it moves swifter, it must needs be nearer the Sun. And for this reason, there are about eight days more from the Sun's vernal equinox to the autumnal, than from the autumnal to the vernal. The mean apparent diameter of the Sun is stated to be 32 min. 2 sec.; hence taking the distance of the Sun from the Earth to be 95 millions of miles, as before stated in this Work, its real diameter, will be found to be 886,140 miles; and as the magnitudes of all spherical bodies are to each other as the cubes of their diameters, the magnitude of the Sun will be 1,377,613 times that of the Earth; the diameter of the Earth being only 7964 miles, the diameter of the Sun is above one hundred and eleven times the diameter of the Earth. As to the substance of which the Sun is composed, many conjectures have been formed; but

there appears little in any of them to entitle it to a superiority over the other. In one particular they all agree, that is, that it is either composed of, or surrounded by some very powerful heating substance, but what that substance is, or how it is maintained, they are all at a loss to determine. But it is now time to leave the Sun, and make our observations on the Planets which surround him.

(To be continued.)



CONFIGURATIONS, OR ASPECTS.



THESE are certain positions in which the planets act upon, and affect each other. They are of two kinds, Zodiacal and Mundane; Zodiacal aspects are those measured by the degrees of the ecliptic—Mundane are calculated by the semi-arcs of the planets. By semiarc, is meant half the time which elapses from a star's rising to its setting, and *vice versa*. To give a familiar example—if the day be sixteen hours long, the semidiurnal-arc will be eight hours; that is, the Sun is eight hours from the time of his rising at four o'clock, to the time of his coming to the meridian at twelve; now it is evident, if he be sixteen hours above the earth, he can be but eight beneath it; consequently, his seminocturnal-arc will be four hours; the semidiurnal or nocturnal-arc of any planet, is the same as that of the Sun in the same point; this will be fully explained hereafter. †

We shall now proceed to treat of the effects of the different Aspects:—

CONJUNCTION.

The Conjunction is when two planets are in the same degree

and minute of a sign; this is called a *partile* configuration; but their effect does not wholly cease till they are ten degrees distant from each other, and this is termed a *platick* configuration; the same holds good of every other aspect as well as the conjunction, and extends to latitude as well as longitude. It is laid down as a general rule that applications are more powerful than separations. This no doubt is the case in horary questions, where, if the significators are separating from any aspect, it is a symbol that all probability of the event's occurring is passing away; but in nativities, where real influence is to be taken into consideration, it seems more reasonable to suppose that when the aspect has actually been formed, and the planets still continue in platick familiarity, that they will be more strongly impressed with each others influence, than when they are only proceeding to such a configuration; we find the heat of the Sun more powerful about two or three o'clock in the afternoon, when he has passed the meridian, than at twelve, the time he is actually on it. Conjunctions are evil with the malefic planets, and good with the benign.

SEMISEXTILE.

The Semisextile, or twelfth part of a circle, is a distance of thirty degrees in the zodiac, or one-third of a semi-arc in the world, and is supposed to be slightly beneficial.

SEMIQUADRATE.

The Semiquadrate, or Semiquartile, the eighth part of a circle, is a distance of forty-five degrees in the ecliptic, or one-half a semi-arc in the world. This aspect, though not allowed by Placidus, there is every reason to suppose is very evil, and has been thought by some good judges to equal, if not exceed, the square in malevolence.

SEXTILE.

The Sextile, or the sixth part of a circle, contains sixty degrees

in the zodiac, or two-thirds of a semi-arc in the world, and is supposed to be inferior only to the Trine in its benign influence.

QUINTILE.

The Quintile, or fifth part of a circle, comprehends seventy-two degrees in the ecliptic, and a sextile and one-fifth in the world. Placidus admits this as one of the good aspects, but there is little reason to suppose it has much efficacy.

SQUARE.

The Square, which is the fourth part of a circle, is a very powerful evil aspect, and comprises ninety degrees in the zodiac, and a semi-arc in mundo.

TRINE.

The Trine, or third part of a circle, is the best aspect of the whole, and is a distance of one hundred and twenty degrees in the zodiac, or a semi-arc, and one-third in the world.

SESQUIQUADRATE.

The Sesquiquadrate, is the opposite point of the Semiquartile, and like that, is a discordant aspect; experience shows the effects of both to be very powerful, and their influence may be particularly observed on the weather, for changes more frequently take place at the time of the Moon's Sesquiquadrates and Semiquartiles with the Sun, than even her Squares and Oppositions. It contains one hundred and thirty-five degrees in the zodiac, and is a semi-arc and a half in the world.

BIQUINTILE.

The Biquintile, or double quintile, is four-fifths of the whole diurnal or nocturnal-arc, or one hundred and forty-four degrees of the ecliptic; it, like the quintile, is supposed to be good, and as such, is admitted by Placidus, but experience does not seem altogether to confirm this opinion.

QUADRASEXTILE.

The Quadrasextile, or Quincunx, is the opposite point of the semisextile; it is a distance of five signs, or one hundred and fifty

degrees in the ecliptic; in the world it is five-sixths of the whole arc; it is not generally considered as an aspect, but those who maintain that opinion, hold it to be beneficial.

OPPOSITION.

The Opposition is when two planets are one hundred and eighty degrees distant in the zodiac, or the whole diurnal, or nocturnal arc, in the world. This is the worst aspect of the whole, and it signifies the most perfect disagreement. We must be cautious, however, of adhering too closely to the old opinions of these aspects; it has always been customary to consider the trine as more powerful than the sextile, and the opposition than the square; but when we reflect on the immense, and to us, almost inconceivable distance, which must be between two such planets as Saturn and Jupiter, or Saturn and Herschel, it seems more reasonable to reverse this maxim. The next aspect which we come to, is the Antiscion, zodiacal parrallel or parallel of declination; that is, any two points of the ecliptic, equidistant from the first points of Aries and Libra (which have no declination) are in zodiacal parallel. A star in five degrees of Leo, has the same declination as another in twenty-five degrees of Taurus, and these would be in zodiacal parallel to two others in twenty-five degrees of Scorpio, and five degrees of Aquarius. This configuration has precisely the same effect as a conjunction, and may always be considered as such; it is to be observed, that all antiscions must be taken with latitudes, and they can only be found by referring to the tables of declination.

PARALLELS.

Mundane Parallels are equal distances from the angles of a figure, and are, in their effects, equivalent to a conjunction. A star on the cusp of the twelfth, is in mundane parallel to another on the cusp of the eighth, as they would then be equidistant from the tenth. There can scarcely be a stronger proof of the fallacy of supposing a succedent house to be stronger than a cadent one.—

Placidus says, speaking of parallels in general—"Several resemblances are found between the mundane parallels and those of the Primum Mobile. *The efficacy in both, consists in the parity or equal power, and powers of the active virtue.*" In conformity to Ptolemy, he maintained that a succedent house was stronger than a cadent, but in his mundane parallel, he is obliged to admit them of equal power. In our practice we have found ourselves warranted in placing the greatest dependance on parallels from the tenth and fourth houses, because they are then of equal power; but those from the first and seventh houses have uniformly failed; the reason appears to be that from one star being beneath the earth, and the other above it, they have not that equal power of which Placidus speaks, and consequently can produce no effect.



TO THE EDITOR.

SIR,

IN answer to the Query of ORION, *whether all Persons who married between the Months of July and October, 1820, will be Unfortunate during the next Eighteen Months?* as stated in the "Straggler." I answer, *certainly not*, unless they have some malevolent Directions operating! The assertions of the Writer in that article, are *totally false*. Neither 1820 nor 1821, were *remarkable* for producing *unlucky marriages!* No real artist, would have the temerity to predict so many evils from mere *ingresses and transits!* But I have discovered the party from whence it proceeded, and beg to remind him of the old adage, "Let every COBLER stick to his LAST."
—*Verbum Sat.*

R. C. S.



ASTROLOGY THEOLOGICALLY CONSIDERED.

IN regarding the science of Astrology Theologically, we wish to draw the attention of our readers to a few objections that it has been customary to make to it, with a view of shewing how ill-founded they have ever been, and how directly opposed it is to any thing like *Atheism*, or independence on a Supreme Being.

The hostility of the church to this science, is founded on the same ignorance of its principles, that is generally observable, to which may be added a fear of its consequences, that blinds its professors and renders them incapable of forming a cool judgment, at the same time they become conspicuously inconsequent and ridiculous in argument. The clerical opponents of Astrology first picture a spectre in their own imaginations, dress it in all the horrors of the grave-clothes, place a lantern in one hand and a pitch fork in the other, and then call upon those who are alike timid and ignorant with themselves to beware of the devil!—Whereas, on inspecting with the eye of reason the cause of all this alarm, it turns out to be a pole, a turnip, and a table cloth.

To pursue this *frightful* metaphor no farther, let us enquire what was the probable, original cause, and what is the present actual cause, why the clergy anathematise Astrology.

In the middle ages it happened that those who pursued the study of this science, were chiefly physicians, as they styled themselves. They, by the way, were as ignorant as the country druggists of the present times generally are, and, as it was then necessary for them to be acquainted with sidereal subjects before they were eligible to the practice of their profession, it fell out that their studies that way, being forced, were merely superficial. And this being the case, we may readily suppose that they chose

that species of Astrology which, being least abstruse, gave them the least trouble. This was that which, with some slight alteration, is meant in the present day by Popular Astrology. It is a heterogeneous jumble of the two great branches of the science, Genethliacal*, or that wherein the planets must be regarded as causes of events, and Horary†, or that wherein the planets can only be looked upon as symbols of events. The doctrine of essential dignities which we shall by and bye shew can have no effect in nativities, properly belongs to the latter branch; but because it was the fashion to adhere to it in both, it was adhered to, as the custom of decrying Astrology altogether is now. And as no one called the fashion in question, but all the world followed the mistaken path of those who had gone before, these sapient *Doctors* frequently found themselves at fault. Still they persevered, and sometimes, (as witness some part of Lilly's works,) fell upon the truth. This, though it seldom occurred at all, was on some occasions unfavourable to the church. The clergy, in their anger at the predictions of the downfall of the establishment, made war on Astrology in the persons of its ignorant professors, brought forward their frequent failures as proofs of their wickedness, cried them down, not very consistently, as dealers in witchcraft and with the devil, and procured laws through the bigotry of a puritanical legislature, which silenced their victims by immuring them in a dungeon.

For proof of these assertions, we refer to the lives of Lilly, and the leading Astrologers of his day; when the state religion was a ball tossed from one party to another. And thus it was that, opposed by an adversary of such extensive influence as the clergy

* From Genesis, a beginning; the doctrine of Nativities.

† From Hora, an hour; the doctrine of Horary questions.

at all times are, the science of Astrology came into disrepute; its professors no longer dared to speak out in their predictions, and as it was easy to cloak ignorance under the unmeaning hieroglyphics that were then adopted, the science fell altogether into the hands of ignorant pretenders. One remarkable remnant of the degrading pretensions that followed may still be seen in a certain almanack that has become proverbial for making predictions by hieroglyphics, which may be made to fit to any interpretation, and by foretelling atmospherical changes, "more or less," and "the day before and day after," &c. &c.

Having thus traced some of the circumstances attending the original enmity of the clergy to the practice of astral prediction, we will endeavour to show what was the substance of their objections; and in so doing it would be some excuse for them if the interests of morality or revelation were obviously effected by the practice of Astrology, or if they, the clergy, could be supposed to have even believed this to be the case. But this is the reverse of what was the fact, for none endeavoured to uphold religion more by precept or example, than did Lilly himself, who was nevertheless sufficiently persecuted by the puritans.

The real cause that actuated the church in opposing Astrology was, that it teaches that "good and evil are produced by the planets;" and as this appears at first blush to supersede the necessity of any other first-cause or Deity to rule the world, it was supposed that if men believed in the former, they must disbelieve the latter; and thus would fall to the ground all the superstructure that religion has erected on the foundation of such a belief; and what is worse, all the good things that are stored within that superstructure, of which good things the church has always been the kind, generous and disinterested protector.

It was, and still is, by means of this mistaken idea, that Astro-

logy is concluded to be inimical to the church; whereas, the truth is, not only does the study of it lead to the admiration of the God of nature, but the practice of it necessarily leads to the admiration of that God. It is true that the Astrologer believes that good and evil are produced by the planets, but not as first-causes, not as rational beings, not as intelligent masses of matter, nor good and evil genii, whose delight it is to play with the feelings of us poor mortals—no! but as means only, whereby the great first-cause, the all glorious Deity, carries his adorable will into effect.

It has been justly said in objection to Astrology, that every thing that occurs on earth occurs by the will of providence; this is perfectly true; but the inference—that therefore the planets can have nothing to do with it, is as perfectly false; the planets are the means which are adopted to carry the will of providence into never-failing effect; and this is as easy of belief as that where providence wills that we should have rain, the agency of a cloud and the Sun's rays, are made use of to effect that which it wills.

The common place objections arising from the friends of religion, are such as these:—Is it not wicked to attempt to look into futurity? Is it not impious and presumptuous to usurp the privilege of the Almighty? Are not the secrets of fate hid from mortal eyes, because to know them, would make men still more wicked than they are, seeing that they would put off the work of repentance until their latter end approached? There are other objections that we have heard, such as, "The idea of coming misfortunes would make men miserable, &c.;" but as these do not properly belong to this head, we shall confine ourselves to a reply to the above questions.

As to the first, of its being wicked to attempt to look into futurity, we think that it in some measure depends on the motive with

which it is done. If a man pry into the secret result of any matter, with a view to benefit himself by injuring his neighbour, there can be no doubt the act is sinful, because the motive which gave birth to it is so; and, on the other hand, if the motive is good, then the act will be praiseworthy; but the mere act itself, if unaccompanied by any motive, is certainly, when abstractedly considered, perfectly indifferent, and therefore assuredly not wicked. It can only be said to be wicked under the notion that it is forbidden by the Scriptures; but this is not the case as regards Astrology. The Scriptures certainly forbid the having recourse to witches and such as deal in charms, &c. but we do not think this applies to the act of looking into futurity; it rather means to avoid the belief, so derogatory to the power and goodness of the Almighty, of such abominations as that of the devil having an influence over the life and health of human beings, through the agency of these creatures: a belief still common among eastern nations, and, we blush to write, not wholly eradicated in our own, as some late trials have evinced.

But this has nothing at all to do with Astrology; which, if we were called on to define it, we should say is, *a science which teaches to foretell events by the positions of the heavenly bodies*. Now, there is nothing inconsistent with morality in this; and certainly the Scriptures do not forbid it, either directly or by analogy. The *means*, we say, are not immoral; that the *end* is not, we shall hereafter make evident. It is not the means then that can be shewn to be wicked, i.e. they are not spoken against in Scripture, and they are not *per se* immoral, inasmuch as a study of the heavenly bodies, their nature, and their motions, tends to the glory of their Creator, rather than otherwise; and thus have we replied to the first question; we shall answer the second in our next.

(To be continued.)

TO CORRESPONDENTS.

It is the intention of the Proprietors of THE SPIRIT OF PARTRIDGE to give, in the course of this Publication, the whole of the Works of J. PARTRIDGE, Student in Astrology. Each Number will contain an extract *verbatim*, and be continued in regular progression, until the whole of the above Author's Writings are completed. We have commenced in this Number, by giving an extract from his *Opus Reformatum*, printed in the year 1693, which is now so scarce, that *Five Pounds* have been refused for a copy thereof; indeed it is a question whether another copy can be procured at any price.

In our succeeding Numbers, we intend giving Four Pages of Astronomical Tables, from the year 1780, up to the present time. These Tables are so arranged, that they may be formed at any time into a neat Volume, without detriment to this Publication.

We acknowledge the receipt of "Q. L." and the "Westminster Student," and several interesting Articles respecting the Sciences, which shall appear in due time.

ERRATA.

In page 23 of our First Number, line 13, for *Mercury* being combust, read *Venus* being combust.
